

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 32.

{ \$2 in advance. }

PROVIDENCE, R. I. SATURDAY, APRIL 7, 1827.

{ \$2 50 in six months. }

PUBLISHED EVERY SATURDAY,

By J. S. GREENE & F. C. SWAIN,

At No. 39, Market-Street, Hamilton House, up stairs

REV. DAVID PICKERING, EDITOR.

CRANSTON & MARSHALL, Printers,

No. 8, North Main-Street (third story) near the Market-House.

TERMS.—The Telescope and Miscellany will be sent to subscribers at \$2 per year, if paid within three months, or \$2 50 if paid within six months from the time of subscribing.

No paper discontinued till all arrearages are paid.

Companies who take 4 papers will receive a 5th gratis.

Agents allowed a 5th copy, for every 4 subscribers they obtain.

MISCELLANEOUS.

CONFESSIONS OF A CRIMINAL.

(CONCLUDED FROM PAGE 33.)

"No sooner," resumed the latter, "was I released from confinement than the great dearth befel the country. Ah! sir, how much might be said on that subject! But you and those who have never known want, would not understand me. I worked night and day; but, good heavens! what availed it? Our distress was extreme. My wife lay ill of a decline, the eldest boy had severely wounded his hand by falling on a glass bottle, and two little girls were crying with cold. We had neither fuel, bread, nor money. When I saw my children perishing with hunger and cold, my anguish was keener, I am sure, than it will be to-morrow when I am going to the place of execution. At night, on my wretched pallet, I was still more miserable; scarcely did I close my eyes, when I was awakened by the moaning of the poor children, who could not sleep for hunger. In this state we languished for a quarter of a year, by which time I had been obliged to sell every thing, even to my last shirt. My wife was in her coffin; my boy, from a wrong treatment of an ignorant surgeon, was condemned to lose his arm; my landlord threatened to turn me out; my creditors loaded me with insult and outrage; I ran like a maniac out at the gate of the city. A voice seemed to say "Rob, to preserve your children." I shuddered, and ran on, as if striving to escape from myself. 'For your children; for your poor starving children!' resounded incessantly in my ears. I fell on my knees. 'No,' I cried, 'I will beg rather than turn robber. I must have a dollar; if I can collect so much, I will take it for a sign that I must not rob. Ah! full

well do I know that this was wicked, that it was tempting God; but then I was incapable of reflection. I stationed myself by the roadside. At first I was tolerably successful; some compassionate persons put their hands into their pockets, but they had only one of the lowest denomination to throw into my hat. A gentleman, superbly dressed, with a large star at his bosom, presently passed by, 'I must take courage,' thought I; 'things will go but a very little way.' I asked for the value of sixpence. 'Can you give me change for a louis'd or, my friend?' scornfully replied the stranger, and pursued his way. A little country boy came up: he probably discovered my distress in my countenance: he gave me a piece of bread which he held in his hand, and then reaching a full bottle that he was carrying to his father. Ah, how delicious did this refreshment seem to me! indeed it did more good to my bleeding heart than to my craving stomach. The benevolence of this boy ought, I confess, to have inspired me with better thoughts; but I was already too hardened. No sooner was he gone, than a splendid equipage passed along the road. From despair, I threw myself in its way, and implored the lady in the carriage to bestow on me half a guilder to save four human lives. "Impudent wretch!" cried she, "go sleep and get sober, and then work or starve." Her lap-dog barked furiously, the coachman cut at me with his whip, and the carriage drove off. "One more trial," I exclaimed, gnashing my teeth, "and then—then—" It was not long before a man came riding up on a stately horse. I laid hold of the bridle. "A robber!" exclaimed the rider. "Not so, sir," said I, with as mild a look and manner as I could command; and from my trembling, it might have been seen that I was not a practiced villain; "only an unfortunate man, whom a guilder would save from destruction." "A good-for-nothing scoundrel!" cried the rider: "how long have beggars dared to impose a tax on travellers?" I implored him once more to give me half a guilder, a few groschen—and at last fell on my knees, and solicited the smallest donation, that I might not wholly despair of the mercy of God and man. "Not a heller, scoundrel!" cried the cruel man, galloping away. "Scoundrel!" I ejaculated aloud; "be it so, then; but be my guilt upon his head!" not far off stood a detached farm house; thither I stole as soon as it grew dark. I clambered up, unobserved, to a window, entered and groped about till I found a door, which I open-

ed. By the glimmer of a rush light I perceived an old nurse fast asleep, and a candle near her head. I advanced softly, but the old woman awoke, and set up a shriek of terror. I ran to her, and clapped a pillow upon her face; the light was thrown down, and set fire to the bed curtains. The rest you are acquainted with. I meant to take but one dollar—so true as I must appear to-morrow before my God, I intended to steal no more than the worth of a single dollar, and was fated to burn a house, and deprive two fellow-creatures of life.—As I escaped unseen, I might have remained undiscovered, but my conscience allowed me no peace; I was constrained to make atonement to the laws. They have sentenced me to death, and I die cheerfully. My wretched lot has awakened hearts, which feel pity for my unfortunate children. By nothing less than a painful and ignominious death could their father save them from famishing. I have done with the world, and in heaven I hope to find a being who will judge me in mercy, as I forgive in my heart the wrongs done me by men. With half the money, probably, which that lady gave for the collar of her lap-dog, she might have redeemed my wife, and saved their father to three orphans; and the gentleman on horseback had but needed to take off his silver spurs, to furnish us all with a comfortable subsistence till harvest. Think you not, sir, that this collar and these spurs will weigh heavy, very heavy, in the balance above? I knew the lady well; she was the wife of a high officer of state—the same who, on account of her spoiled dress, destroyed the happiness of my whole life; and that horseman, sir, was no other than—yourself! nay, start not; I have just finished. You were coming from a convivial party; you may, perhaps, still recollect, that the spirited horse, which you rode, threw you, twice running, at a very little distance from me."

The judge had meanwhile started from his seat, shuddering with horror. His agitation deprived him of the power of speech. He hurried home, and fell on his knees, beating his breast, and incessantly ejaculating, "God be merciful to me, a sinner!"

Next day the prisoner underwent the sentence of the law. But early in the morning, before the passing bell tolled, the judge repaired to the royal palace resigned his offices into the hands of the monarch, made over the greatest part of his property to the children of the sufferer, and fled in haste from the city. The unhappy man buried

himself in one of the rigid convents, many of which still existed in Germany. There, after a lapse of a few years, death released him from his misery. His last words were, "Let none be tardy in doing good: the life of a fellow-creature often hangs upon a minute." More hearts pine away in secret anguish, for unkindness in those who should be their comforters, than for any other calamity in life. *Fall River Monitor.*

TWO EXTREMES.

My thoughts have been exercised for some time past, upon the *two extremes* into which christians of different denominations have gone. The one that of *self-righteousness*, the other that of *total depravity*. Self-righteousness is that which consists in having a better opinion of ourselves and of our own good works, than the public have of us, or than God, who is all-wise, knows to be the fact. Such persons will boast of their religion, they are frequently clamorous at meetings about their experience and love to God. They will boast of their perfection, they will tell you how long they have lived *without sinning*, with a multitude of other things all tending to their own exaltation. They seem to forget or pass in silence by those scriptures which speak expressly, *that all we like sheep have gone astray, that there is none that doeth good, no not one*. Those who have passed to this extreme, often boast with much seeming confidence, that they shall enjoy hereafter an exalted seat in heaven, while *poor sinners* will be cast down to hell. All such, who have this feeling of self-righteousness, we would refer to the tenth chapter of Paul's epistle to the Romans, commencing with the chapter, examining all its contents carefully, and it is confidently believed they will discover that their own righteousness is as *filthy rags*; that their dependence for salvation must rest on the Lord Jesus Christ, who is declared to be the Saviour of the world—Yes, the Saviour of these *poor sinners*, as they frequently term them, as well as of their own righteous selves. This boasting also shows itself in the self-righteous bigot in his prayers and exhortations, like the Pharisee of old, who went up into the temple to pray, and said, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice a week, I give tithes of all I possess." Luke xviii. 11, 12.

The other extreme into which the same self-righteous persons have gone, is that of *total depravity*. We frequently hear them say, they have been, if not now, hell-deserving sinners, and if God had been strict to mark iniquity against them, they should before this been numbered with the dead, in their graves, and in hell with the damned! Thus we see they accuse God of injustice, or what is the same, he has not dealt justly by them. They frequently speak of their own evil hearts, and declare that there is no

good in them, and that they deserve to be cast off forever. A moment after such expressions have fallen from their lips, you will hear them address an audience in this language: "WE SAINTS AND YOU SINNERS." This is too much like the complimentary expressions which we sometimes hear at table.—The woman or the man, as the case may be, after inviting us to their board to partake of God's bounties, commence a course of observations like these, "Our victuals is poor, I am fearful you cannot eat it, I dread to have you touch it, for I know you cannot satisfy your wants from it." Now we do know that such compliments as these, in most cases, are base hypocrisy, and if we should agree with those who assert such things, they would be seriously offended. Just so, in many cases, with those who speak of their great sins, and of their total depravity, if we should believe them and take their word for truth, and report it in society that they are very wicked, that there is no good in them, that they are totally depraved and deserve to be punished forever, they would be very much offended at us. Hence we discover that this kind of stuff, which the self-righteous use about themselves, is only another way of boasting of their goodness. That mankind are wicked we would not deny, and that they should be sensible of their wickedness, we believe would tend to do them good. But that man is totally depraved, that is, no good in him, we cannot admit. Scripture and reason forbid it. Therefore let us avoid the *two extremes*, namely, thinking and talking too well of ourselves, and also, of thinking and talking too bad of ourselves, for the one leads to *pride*, and the other to *despair*.

RELIGION.

There has been many a warm controversy and much acrimonious contention in the world about religion, in which, it is to be feared, real religion has been sacrificed to an unholy thirst for party pre-eminence. Every religious controversy ought to have in view as its only object the possession and practice of religion in its greatest purity; but history in too many cases shows that those who have been the hottest controversialists have not allowed themselves the time to enjoy and practice the calm, holy and sanctifying influences of the christian faith. Religion in its greatest perfection, is not always found among those who make the most noise about it. In general it is a still small voice, that is heard only in the secret aspirations of the heart towards heaven, and in the kind and sympathetic actions of a virtuous and useful life. It abides with the affectionate mother as she watches with a faithful solicitude over her infant charge and instills the lessons of love to God and man into the youthful bosoms of her beloved children. It is beheld in the neighbour as he stands by the couch of the sick and dying,

anxious to alleviate the pains of dissolving nature, and careful to smooth the pillow of death by tendering the gracious consolations of the gospel to the dying man. It is beheld, in short, in every good action and in every benevolent desire. People may talk much about religion; they may make professions loud as seven thunders—contending that they have more than an ordinary share of it, and persecuting and abusing others because they have not so much of it;—but after all, religion does not consist in wordy professions or in an exact attention to services which do no one any good.

It has been wisely said by a certain writer, whose name we cannot now call to mind, that "many men write for religion—many fight for religion—many die for religion—but few live for religion." Would to heaven that those who write and fight, quarrel and contend for ever about religion, would drop their quills and their weapons of strife, and endeavor more to live for religion. The world would be vastly more benefitted by their services rendered in this manner, than in the other.

Religion—celestial child of peace—has been so much abused by ecclesiastics, that it is no wonder many observers, mistaking the image for the reality, have concluded that it was all a delusion originating in the heads of ambitious men resolved on nothing but their own aggrandizement. Some have made it consist in a subscription to certain unintelligible and irrational articles of belief. Others in a round of senseless and unprofitable forms and ceremonies, and others in a frenzied state of mind wandering from its proper sphere of practical improvement into the fruitful regions of imagination. Thousands of methods have been invented to substitute something for the reality, which would obtain the credit, without the labour of being religious. Thus has religion been wounded in the house of her friends, who having imposed a phantom upon the world in its stead, have brought odium upon its real excellence.

But still there is such a thing as RELIGION; and there is an eternal reality in it. It has its seat, if any where, in the heart; gives contentment in misfortune, resignation in adversity, peace in the dark and stormy hours of trouble, gratitude and joy in prosperity, exerts a salutary influence over the whole life of him who possesses it, and lifts up the prospect of immortality to the anxious voyager to eternity.

It is above all things our desire that we might, in some humble degree, be instrumental through the medium of these columns, not only of correcting some of the speculative errors of mankind, but also of promoting a heartfelt and practical piety among our readers. Call us not enthusiastic; we seek the real advantage of our fellow-men; and if any one truth is impressed deeply upon our mind, it is that religion—we do not mean

its counterfeit, but actual goodness of heart and life, is absolutely necessary to the true honour and happiness of man. Learn, O reader, that thy Maker in creating thee for happiness, has made thee to be religious. Man alone, of all the host of creation in this world, is capable of loving, adoring and serving his Creator. Regard then the dignity of thy nature, and neglect not the high privilege of thy being.—*C. Intelligencer.*

HAPPINESS.

True happiness is the result of a well governed mind, under the influence of religious principles. It is a rare attainment, and one which but seldom dwells in the human breast for any considerable length of time, without being ruffled by the elements of passion or feelings which frequently disturb the most peaceful and happy.—There is nothing that presents itself so often to the mind and appears with such a winning aspect as what men generally term happiness, yet nothing can be more fleeting or deceptive. We

"Grasp the phantom, and we find it air."

It is the first and the most beautiful object that attracts us in setting out in life, and there are none but what promise themselves to enjoy it in all its fullness, at some time or other before they die. It is constantly flitting before our eyes in its most fascinating array with inviting smiles, and beckoning us to draw near and realize all our bright imaginings. Attracted by its loveliness, we wait for no calculations, but rush forward with precipitancy and pursue the beautiful object through the mazy dance of pleasure, buoyant with hope; and already fancy ourselves revelling in full possession of its boasted charms, till cruel disappointment crosses our path and every thing around us becomes drearier than before. Something like happiness may be said to be enjoyed by the youthful tyro, whose aspiring soul breathes naught but ambitious longings. He who treads on air and bustling onward through a galaxy of glittering baubles, rears his proud castles high in clouds and feels himself upborne above the stroke of fate, where he supposes fortune's smiles are permanent and sunny. How soon his eagle wing is tired; or broken in his flight, he falls back to earth again. The baseless fabric of his visionary hours vanishes into airy nothing, and down he grovels close to worms, to plod his pilgrim way alone and chap-fallen through time's dreary waste. There is too in the first entrance on the stage of busy life with those to whom we have plighted the vows of earthly love, a sweet satisfaction, nearly amounting to happiness.—The soul flutters around these new and seemingly enchanting scenes. The tender endearments of connubial joy that cluster before the family hearth, attract, and for a brief space at least, we pause, admiring the novelty and fitness of such a life to quiet the elements that have raved with-

in. Here, says the weary one, I shall find rest. The proud waves of anxious expectancy, the tumultuous throbbings of desire are here stayed. I have now found a home, and like the dove would in this ark stay, no more to wander to and fro over all the earth, seeking for ease and quiet. But ere long the horizon is darkened, the clouds gather, the tempests blow, and we are amazed. Amazed! indeed! What is there here beneath the circle of the sun which Heaven has fashioned like the soul! Or where does it find its centre; there to remain and be at rest for ever! Is not its mate a being of to-day whose mightiest boastings are like air, whose tread is shaken in a moment, and whose fortunes all seem gathered within a narrow space, or play around a single point of time! Can earth, or sky, or vast creation, bound its stretch of thought, or fill the mighty void within itself, or raise its daring head above the rolling spheres, or emparadize its pure ethereal spirit with its kindred ones beyond the bounds of space and time. No verily,

"There is nothing here deserves our joys,
There's nothing like our God."

In him alone true happiness is to be found. He hath so ordained it, that nothing but himself can stay the aberrations of the mind and fix the soul permanently. God is the true centre of all happiness and enjoyment. When we arrive within the influence of his attracting love, we breathe an air, pure, untroubled and serene. We move no longer at random, but by the immutable law of love, sweetly revolve around our Father and our God, feeling full upon our souls the refracted rays of his benevolence, truth and mercy. It is God that lifts us up above the world, sets our feet upon a rock, establishes our goings, and puts a new song into our mouth. We reach by faith the suburbs of the heavenly world, and scale the mount of bliss. Are we seeking happiness from impure motives, under unhallowed influences, directed by base principles? We have no lot nor part in the matter. Let us rather raise our thoughts to heaven and fix our eyes on him who is invisible. Let us seek the friendship of the great God, he who has condescended to call himself our Father and our Friend, and by drawing forth religion in our lives and conversation, show, that we have indeed been with Jesus. Then we shall feel and know a happiness complete and lasting beyond bound, that shall never be taken away from us, but that will grow brighter and brighter unto the perfect day, when faith shall have been swallowed up in sight, hope in fruition, and love, the sovereign of the rest, remain for ever.—*Dover Gazette.*

Mortality.—The whole number of deaths in the city of Boston from the first of January, 1826, to the first of January, 1827, amounts to 1254. Of this number 40 were of infantine disease and 40 of old age; 71

of various dropsical diseases, 120 of various fevers, 38 of intemperance and two hundred and thirty one of Consumption! This last named fatal disease forms the most prominent item in all modern "bills of mortality," particularly in large cities. Why it is so much more prevalent now, than it was in days gone by, can easily be seen, by an examination of the astonishing influence of fashion. Females may every day be seen in this city, (and probably in all others) passing along the street, with no defence for their feet, but a thin cloth shoe; at a time too when it is impossible to cross from one street to another, at any place, without completely saturating with water the thickest cloth shoe which is worn by a woman. If the effects of such indiscretion, such devotion to fashion, are not immediately felt, they are sure to follow eventually, and to destroy the health and consequently the happiness of many valuable and interesting members of society. The habit of exposing the feet to such a state of dampness cannot too much be deprecated. And the effects of such a habit are too alarmingly manifest to admit of a doubt.

EXTRACTS

FROM DR. YOUNG, REQUESTED BY R. C****.

That the English words eternal, everlasting, for ever and ever, &c. are unscriptural, and express not the true import of the original words, aion, aeon olem.

TO

SIR,

What I have to advance upon this great truth, the restitution of all things, will be drawn, mostly, from two considerations, *first*, from a consideration of the kingdom of God to be established by divine management in the person of the God-man, Christ Jesus: and, *secondly*, from a consideration of the present fallen nature and disposition of the creature, but more immediately of the human soul. These two points will divide my enquiries into two parts, the first of which will respect the kingdom of God. But as preliminary thereto, I must begin with what I take to be the true import of the words *olem* and *aion aeon*, the foundation of the mistake I have so often complained of. Sect. I. *The word olem, its meaning and force.*

The word *olem* (or *owlem*) which the Septuagint translate (wherever it respects time) by the Greek word *aion* (and which translation seems to have been the occasion of the frequent use of the word *aion* afterwards among the Greek christians) it is well known is usually in our Old, as is also the word *aion* in our New Testament, rendered by the English words eternal, everlasting, and without end; but how justly is the question in debate.

The word *olem*, among the Hebrews, signified, as a verb, to hide, to conceal, to reserve in darkness and secrecy; as a noun, uncertain, indefinite, undetermined, unde-

clared, and, consequently, applied to a person, it means an uncertain, indeterminate person; and applied to time (its only use which at present concerns us) as indefinite, undeclared, though very long time.

The word *aion*, among the Greeks, signified, in its genuine meaning, an age, or so long as very old men live, a term of about 100 years; yet sometimes the Greeks applied it to a much longer term than an hundred years, and sometimes to a shorter term; so that the word *aion* corresponds tolerably with the word *olam* in its use, though not in its natural import; for though *aion aion*, signifies not as *olam*, hidden, covered, concealed, indefinite, unascertained; yet, as applied to time, it denotes what is very like this, a long though undetermined portion or period of time.

Aion signifies the space of 100 years, though the destruction of the Jews foretold, Mat. xiii. 40. (*en te sunteleia to aionos*) came to pass before 50 years.

Sect. II. The word *aion* means not eternity.

However that the words *aion aion*, even in the scripture acceptance of it, cannot signify what we moderns mean by the word eternity, will appear for the following reasons:

First, because such meaning of it is, in many instances, repugnant to other parts of scripture; so, II Cor. iv. 4. In whom the God (*to aionos toto*) of this *aion* has blinded the minds of them that believe not, &c. Now, supposing the word *aion* to mean age, and not eternity, satan may here be aptly exhibited to us in this grand and horrible description of him, the God of this age, or *aion*; but it were blasphemy to call him the God of eternity; besides the absurdity of styling him the God of this eternity; for the word *this*, so used, must imply some other eternity besides the present; and two eternities are an inconsistency in terms. Again, Ephesians v. 12. We wrestle not against flesh and blood, but against the rulers of the darkness (*to aionos toto*) of this *aion*. But translate the word *aion* here eternity, and this passage would be, against the rulers of the darkness of this eternity. So I Cor. i. 20. Where is the wise, where is the scribe, where is the disputer (*to aionos toto*) of this *aion*, and not of this eternity. I Tim. ii. 6. Charge them that are rich (*en to nun aioni*) in the now *aion* age, and not in the now eternity, that they be not high minded, &c. So Titus ii. 12. That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly (*en to nun aioni*) in the now *aion*. So Mat. xiii. 22. The seed among the thorns is, he that heareth the word and the care (*to aionos toto*) of this *aion* age (not of this eternity) and the deceitfulness of riches choke the word, and he becometh unfruitful, &c. For what common sense can endure that the word *aion aion*, in these places, should be thus rendered by the word eternity?

Secondly, that the word *aion* does not signify eternity, is also clear, because there was a time before *aion aion* was, yea, before the *aions* plural were; e. g. Acts xv. 18. Known unto God are all his works (*ap aionos*) since the *aion*; i. e. the great, comprehensive *aion* began. Acts iii. 21. Spoken by the mouth of his holy prophets (*ap aionos*) since the *aion* began. John ix. 32. (*ek to aionos*) since the *aion* began was it not heard that, &c. And in the same sense are used *aions*, ages in the plural number: e. g. I Cor. ii. 7. The hidden mystery of God preordained unto his glory (*pro ton aionon*) before the *aions* began, which none of the princes (*to aionos toto*) of this *aion* knew. Eph. iii. 9. The mystery which has been hid in God (*apo ton aionon*) from the beginning of the *aions*. Col. i. 26. The mystery that has been hid (*apo ton aionon ki apo ton geneon*) from the *aions* and the generations, but now is made manifest unto his saints.

Thirdly, it is evident again, that the word *aion* cannot signify eternity, because there are more *aions* than one; whereas eternity, everlastingness and for ever, must be an individual, as implying an unity of consistence, and simple continuance. Luke xx. 34. And Jesus said unto them, the children (*to aionos toto*) of this *aion*, marry and are given in marriage, but they who shall be accounted worthy to obtain (*to aionos ekeino*) that other *aion*, and the resurrection from the dead, neither marry nor are given in marriage, &c.

Here we find *this* and *that*, and consequently two *aions*, a distinction observable in many parts of scripture; so I Cor. ii. 6. Yet not the wisdom (*to aionos toto*) of this *aion* which comes to nought. Rom. xii. 2. Be not conformed to (*to aioni toto*) this *aion*. And in a like distinguishing sense we often find mentioned the cares, the wisdom, the men, the things, the children (*to aionos toto*) of this *aion*; all which imply, that there must be some other *aion* beside the present, and consequently more *aions* than one.

Fourthly, that the word *aion* cannot mean eternity is evident yet farther, because there are not only more *aions* than one, but these *aions* succeed one the other, as the links of a chain, the one beginning where the other ends: e. g. Mat. xii. 32. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him (*en toto to aioni*) in this *aion* (*oute en to melont*) nor in that to come. Eph. i. 21. And set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only (*en to aioni toto*) in this *aion*, but also in that which is to come. Gal. i. 4. Who gave himself for our sins, that he might seize us (*ek to enestotos aionos ponerō*) out of this present wicked *aion*. Eph. ii. 7. That (*en tois aiosi tois eperchomenois*, in the *aions* to come, he might shew the exceeding rich-

es of his grace. So II Tim. iv. 10. Demas is said to have forsaken Paul because of his love to the present *aion*. Whereas christians are described, Heb. vi. 4, 5. such as have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the power (or virtue) of the *aion* to come.

The present *aion*, therefore, as it began, so will it also end; and in its end be succeeded by an *aion* to unfold itself in a most essential difference and dissimilitude from the past.

Fifthly, from hence also it appears again, that the word *aion* (*aion*) cannot mean eternity, because it must end and be no more; of which we have further assurance, Mat. xxviii. 20. And lo I am with you (*pasas tas hemeras*) all the days, even to the end (*to aionos*) of the *aion*. Mat. xiii. 29. The harvest is the end (*to aionos*) of the *aion*: v. 40. So shall it be in the end (*to aionos toto*) of this *aion*.

Sixthly, and not only *aion* singly and indefinitely, but (*oi aiones*) the *aions* plural, shall also have an end. Heb. ix. 26. But now once about (or towards) the conclusion (or closing up together) of the *aions* (*epi sunteleia ton aionon*) he appeared to put away sin by the sacrifice of himself. I Cor. x. 11. And they were written for our admonition upon whom the ends (*ton aionon*) of the *aions* are come; and not the ends of the eternities. Neither can the words *ton aionon* signify the world, for the term *aion*, in scripture, is no substitute for the term *kosmos*, world.

(TO BE CONTINUED.)

EQUITABLE DEVISE.

An old Italian on his death bed, left little to his widow except a fine horse and a favorite cat, desiring, however, that the horse might be sold, and the price employed in masses for his soul. The widow sent the horse and cat to market, with an injunction to sell the horse for a crown, but not except the purchaser also bought the cat for 400 crowns. In this way she with ease to her conscience, got the money for her own use.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm cxxxiii. 1.

There is no sight which presents itself to the human eye, or which can be contemplated by the human mind that affords such pleasurable sensations as to see children of the same family living together in peace, mutual good will, and harmony. We are delighted with the beautiful tints of the rainbow, glowing in their brightest hues, and softly blending into each other to form the original family of colors. We are charmed to see the variety of flowers blooming in gayety and pride, forming the delightful knoll and fragrant boquet. We have a sensible pleasure in viewing the brood of inno-

gent little nestlings, chirping, and fluttering, and sleeping by each other's sides. The heart bounds with a soft and innocent pleasure while the flock of bleating lambs gambol in the same pasture or lay down peacefully in the same fold;—but there is a higher, a nobler pleasure to see brethren dwell together in unity. Children of the same parents, nourished from the same breasts, fed at the same table, resting under the same paternal roof, guarded by the same arms, instructed from the same lips, educated by the same care and for the same general purpose—meeting at the same altar, and offering up the same petitions and thanksgivings. How many, how tender, how strong the inducements to live together in unity!

Each one, from the infant of days up to the young man and young woman, feeling a pleasure in each other's company, are mutually giving and receiving delight, and all contribute to the general stock of happiness and pleasure. Is one sick, they are all anxious—is one distinguishingly favored, they all rejoice. They honour, reverence, love, and obey their parents. They love one another. Behold how good it is to have such dispositions, and to be making such exertions! Behold how pleasant it is to the eye of the affectionate parents! What gratitude does it occasion them to feel and cherish to God for this inestimable blessing! How comforting to them in sickness! How soothing to them in death! It is a sight which angels may behold with rapture. Dear children, be persuaded to live together in unity.—*Z. Herald.*

PROVIDENCE,

SATURDAY, APRIL 7, 1827.

"Earnestly contend for the faith."

REVIEW OF DR. EMONS' SERMON, On the Character and Destiny of Judas Iscariot.

(CONTINUED FROM PAGE 39.)

Doubtless some of our readers were shocked with the inconsistencies of the Doctor's Sermon, which were brought together in our last number; and if so, we are not prepared to anticipate the surprise which they must feel at a contrast which we are now about to present, of expressions contained in the 4th, 5th and 8th sections of this sermon.

In sec. 4th, he tells us that Judas "had the most powerful means used with him to restrain him from sin."—He enumerates these means, and says they consisted of the writings of Moses and the prophets; the example of Christ; the watch and care of the Saviour; his sermon on the mount; the parables, designed to fasten conviction upon his guilty conscience; that he was a witness of the miraculous works of Christ, where the

power and compassion of God were in the most wonderful manner displayed.—"And then all these united, it is hard to conceive what stronger motives could be set before him, or what greater restraints could be laid upon him, to guard him from sin."

From this language, no honest and intelligent mind could, we think, form any other conclusion than that the Dr. *really believed* that God was in earnest to RESTRAIN or PREVENT Judas from sinning: And had not the Dr. contradicted what he has here asserted, we should have been under the necessity of meeting him upon ground purely Arminian. But, reader, be careful to compare the above language of the Doctor, with what we shall now transcribe from his 8th section. "Many of his (Judas') actions were singular and peculiar to himself; such as were never done by any other person before nor since. Nor could they have been done ever by himself had he been born in any other age, or lived in any other part of the world. And these peculiarities, we may presume, did not meet in Judas by mere chance; but were designed and effected by the Supreme Being." This part of the section we have quoted before: We shall now proceed to transcribe more of this section, to place the contrast, if possible, in a clearer and stronger light:—"The life, and death, and end of Judas were decreed and foretold above a thousand years before he was born, which affords a strong presumption, that they were decreed from eternity.—If the actions of Judas were decreed, no doubt his life and death and every thing respecting him, through his whole existence were also decreed. And if they were ever decreed, they must have been decreed from eternity. For any new thought, purpose, or design in the divine mind must be inconsistent with the absolute immutability of the divine Being. Hence it is evident, that Judas was a reprobate, a son of perdition and ordained from eternity to eternal destruction."

Now, reader, we ask you candidly to compare these statements.

The Dr. lays it down as a fact, that God used the most powerful means to restrain Judas from sin: But mark; he carefully withheld from him *restraining grace*: He neglected to turn the heart of Judas from the love of sin, though it was completely within his power, and decreed from eternity that he should continue in his wickedness; *designed and effected the actions of his life, and ordained him from eternity to eternal destruction!* And what, kind reader, do you say to such powerful means for restraining a man from sin? Are these means—namely, *decreeing* that he shall commit the most abominable crimes, continue in his perverseness till death, and by the *preordination* of God be crushed in eternal destruction! Are these means, we ask you, a *blessing* or a *curse*? Are they indicative of sincerity in God, or the most detestable hypocrisy! Do they denote,

in their author, *love, or hatred—mercy, or cruelty*? Is it possible to conceive of a more abominable and wicked deception, employed to cover over an infinitely horrid plot of malicious revenge, than that which the Dr. has here ascribed to the Deity! What is the most degrading and inhuman oppression and cruelty which has stamped the character with infamy, and clouded the ungodly reign of despotick monsters, when compared with the policy here attributed to God! The most inhuman despots whose lives have been a disgrace to humanity, did not create their own subjects, nor mould the disposition of their hearts.—They were never guilty of deliberately *decreeing the actions* of their subjects, and then punishing them with inhuman severity for these very actions: And with all the bad passions, and unjust oppressions which have clouded their reign, and marked the tyranny of their power, their cruelties have been of short duration.—But the Doctor's theory, in language that cannot be mistaken, makes God the author of Judas' life, of all his actions and his wickedness, by *decreeing the whole from eternity*: And then pleads these very actions as the reason for pouring upon poor Judas the tremendous showers of infinite wrath, to the wasteless ages of eternity!! And all this is pleaded by the Dr. notwithstanding he plainly tells us that Judas was *ordained from eternity to eternal destruction!!* Alas, poor Judas! what a cordial would it have been to thy lacerated spirit, to have had some kind and feeling Doctor press home this sentiment of eternal decrees up his mind, and convinced thee that all thy sins were *designed and effected by the Supreme Being*—What a salve would this have been to thy bleeding and aching heart, to have known, and been able to say, when conscience sternly accused thee of treacherous wickedness against the life of thy loving and innocent Master, *I could not avoid these actions; they were all decreed from eternity; they were designed and effected by the Supreme Being!* And what was I, that I could withstand the almighty power of God's unchanging decrees! Had such knowledge been imparted to thee, thou mightest have justified thy conduct, shared the sympathies of the multitude, and congratulated thyself as a faithful executor of the divine decrees!

We here beg leave to ask the Dr. to show us, by any law of God or man, where the justice or equity lies, in condemning a man to ETERNAL DESTRUCTION for fulfilling the decrees of God.—And whether, were we to charge him with conducting thus towards his own children in this world, he would not complain that we slandered and abused him beyond all endurance? We have no doubt, that were we to attribute to the Dr. the same or a similar course of conduct to that which he ascribes to God, we should be denounced as base calumniators and be made to suffer all the rigours of the law, and the hearty

execrations of the whole community. But we will not condemn the Dr. for though his doctrine deserves no respect, but the severest censure, yet he may be honestly deceived; and if so, he is entitled to our sympathy: Or, it may be possible that this delusion is resting upon him as a divine chastisement; for blindness, in part, was visited upon the Scribes of Israel, and strong delusions are sometimes sent as a punishment. It is, therefore, our duty to leave this work entirely to God.

In order to set forth the wickedness of Judas' life in the strongest colours, the Dr. recounts the advantages and opportunities which he enjoyed during the ministry of Christ in Judea; and near the close of the 5th section tells us that Jesus *suffered and died for him, that he might not perish, but have everlasting life.*

The plain and unavoidable inference, from this language, is, that Christ *suffered and died for Judas, that he might be saved from sin and its miseries, and enjoy eternal life in the future world:* For when believers in endless misery speak of eternal life, they use the phrase in reference to a future state. The plainest construction of the Doctor's words, which are here quoted, clearly show that such was his meaning. Let us now query—Did Christ know that Judas was doomed by a decree of God, more than a thousand years before he was born, to suffer eternal destruction? If so, how could he design, by his sufferings and death for Judas, that he should not perish? How could he labour that Judas should have everlasting life, when God had decreed his eternal destruction! If the Doctor's position be correct, does it not prove that Christ was opposed to the decrees of God, and laboured, and suffered, and died to subvert these decrees? One of the two following conclusions is unavoidable from the Doctor's premises; Christ was either a stranger to the existence of such decrees, or else he was guilty of wilful hostility to the purposes of divine wisdom! What can be more deplorably absurd (not to say blasphemous) than such horrid descriptions of the character of God and his Son Jesus Christ—It may well be said, that the dissemination of such inconsistency, under the sacred title of christianity, has proved a greater foe to the gospel of Immanuel, and a more fruitful source of spreading infidelity, than all the writings of unprincipled scepticks with which the world has been burdened.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.
No. 4.—The Doctrine of the Trinity Scripturally Disproved.

(CONTINUED FROM PAGE 45.)

It is advocated by some, that the *spirit* is the same as *God*, as mentioned in St. John iv. 24. "God is a spirit." Well, what does this prove in favour of the trinity? Why nothing. For we cannot find any declara-

tion of scripture which says, the "*spirit* is *God*," or that the "*spirit* is *Christ*." Does not, we ask, every intelligent being possess a *spirit*? We reply, yes. Is he an infinite being from this circumstance? For we are commanded in the same verse just quoted, "to worship God in *spirit* and in truth." According to this, the *spirit* of the true worshippers of God, is the same in *quality* but not in *degree*, as the *spirit* of God. Both are translated from the same Greek word, *pneuma*, which agrees with the Hebrew, *vah*, and the Latin *spiritus*. But the original meaning of *pneuma*, *vah* and *spiritus*, do not convey the idea of *three persons in one*—they are all used as signifying essentially *one* and no more. As we have suggested before, and urged the attention of our readers to a fair consideration of it; that the modern additions to the definition of Greek words, to support favorite tenets, are not, in our opinion, of sufficient importance to depend upon them as the best standard, as containing the real import of those words—for we conclude that the genuine signification of words in the first Greek Lexicons which were published, would have been specified as the trinitarians now maintain, were their views of scripture the most correct. We will now just state, for the information of readers in general, as well as for the consideration of the learned trinitarians, the difference between Schrevelius' former definition, in 1726, of *pneuma*, spirit, and the present one with its additions. Schrevelius defined them *pneuma*, ventus, *spiritus*. But now we find it to mean a great deal more—viz. *spiritus*, flatus, flamen; nota aspirationes. In *Scrip. S. Spiritus Sanctus*; *spiritus propheticus*; *divine natura Christi*, *sanctitas animi*, *et studium pietatis*; *religium Christiana*; *omnia effecta virtutis divina*, *ut miracula*, &c. *Meno humana*; *sensus animi*; *a pneso spiro*. We would just remark, that Schrevelius must be remarkably deficient in his definitions of *pneuma*, if the modern one can be the only true one. Reader, judge ye!

Again, we find in Phil. ii. 6. these words. "Who," (Christ,) "being in the form of God, thought it not robbery to be equal with God." We ask, if Christ be the infinite God, how came he to think it "no robbery to be equal with God?" The expression here, "with God," denotes that Christ was inferior to his Father. Is it not very evident, that God was superior to Christ, or why should he say any thing about equality? There is no superiority nor inferiority in "the same in substance," and it would be nonsense to have one being God, just equal and the same to another one, Christ, to suggest and argue the idea that the latter thought it "no robbery to be equal with God." It would have been more proper for Christ to have said, "I am equal with God, for I am God myself." How could God exalt Christ and "give him a name which is above every name," if God and Christ were absolutely

one and the same? Is it rational to infer that an infinite God, or Christ, or both are one, can exalt themselves, or give themselves a name above what they have or ever possessed? Can infinite add to infinite, or rather, can one infinite Being exalt or give to another one equally so? We do not find the least shadow of proof from this portion of revelation as favouring the trinity,

Another passage for comment, among many others which might be mentioned, is selected from Rev. xxii. 13. "I am Alpha and Omega, the beginning and the end, the first and the last." See also Rev. i. 8, 11—xxi. 6, and Isaiah xlv. 6. Notwithstanding all that has been said to prove the trinity, and the texts just mentioned have been generally referred to for proof. However, there is not one of the above texts which convey the idea of *three equal persons in one*. Revelation says, "I am Alpha and Omega," not "*We* are Alpha and Omega." If the trinity be true, whether the words, God, the Son, Holy Ghost, or Alpha and Omega be expressed, they would each of them signify *three persons in one*—the plural number would always be understood when they were used: Therefore we see no just reason for believing the trinity to be proved from the above texts. The words, "I am Alpha and Omega, the beginning and the end, the first and the last," do not mean that Christ is the infinite eternal, and self-existent God. Christ was the "Alpha and Omega," &c. &c. as relative to the work of redemption and grace, and "came to do the will of his Father"—for Christ said, "but the Father that dwelleth in me, he doeth the works." St. John xiv. 10. The Father and Son are to be considered as *one* in design and principle, in effecting the great work of redemption! Christ may with strict propriety be considered in the redemption of man, as the "Alpha and Omega," &c. That is, Christ is the only Redeemer, the first one, and also the last.

We understand all such expressions in the words of St. Paul, in Hebrew xii. 2. "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." See also Heb. v. 9. "And being made perfect, he became the Author of eternal salvation, unto all them that obey him." As it respects Christ's atonement, we may consider him the "Alpha and Omega, the beginning and the end, the first and the last"—which has an allusion as meaning the same as being the "Author and Finisher of our faith." Any candid person by reading the contexts to the several verses quoted from Revelation, might be convinced that John would not digress so much as to say, "I am Alpha and Omega," &c. &c. and this to signify only the self-existence of Christ, and then say in the very next verse, "Blessed are they that do his

commandments," &c. &c. According to the trinitarian explanation there is no kind of connexion between these two verses, nor in any of those passages last mentioned.

Another thing we would mention to show the erroneous and fallacious reasoning of the trinitarians. Christ says, "I am the way, the truth, and the life." Now if Christ be called the way, the truth, and the life, then of course each of these appellations means three distinct persons—all self-existent, all one, all three. This construction is inevitable, allowing the trinity to be true, but what nonsense it makes, what violation of reason, and also what gross perversion of the scriptures. If Christ be included in the trinity, then the way, the truth, and the life, each comprehends the same signification. Again Christ says, "I am the door"—here door must mean the trinity.—Also, he says, "I am the vine"—here vine may signify the same. It is just as proper to call the way, the truth, the life, the door, and the vine, the triune God, as to say that God, the Son, and Holy Ghost, make the trinity! There is as much scripture and reason for the truth of the one as the other, and how strange and futile it is, and it is a great mystery too, that there are men who can embrace such a sentiment without any kind of proof.

We would suggest one thing more, and ask, how does it happen that in the Greek Testament, the Holy Ghost should be used in the neuter gender, whereas the Father and Son in the masculine? How comes this distinction to be made? The three persons ought, in order to agree in sense, to be all of one gender; but this is not the case. The Holy Ghost ought to be masculine, if the Father and Son are—for how can one or two be of one kind of gender, and the other another one; and yet two different genders be exactly alike? This is also another incomprehensible difficulty to be reconciled.

This subject might be prosecuted much further, and many other texts of scripture considered, but we deem it unnecessary, for what we have said in all our communications is sufficient to disprove the sentiment in question, and if we have not succeeded, then more would not answer any better purpose. We know our opponent's manner of reasoning, that it is not convincing to only those who abide more by human creeds and catechisms, and the teachings of orthodox men, than by the Bible—we are not bound to believe an article of faith which was never revealed, and we shall not give credence to a tenet which our judgment and reason discards, because the doctrine of the trinity happens to be more popular at present, than Unitarianism! We have no doubt but what the latter doctrine will prevail. What signifies the Calvinistic anathemas, an exclusive spirit, and an unfeeling and censorious disposition practiced towards those who may sincerely differ from the orthodox! We do not think, or at least, we never could discover

that the orthodox could read or understand any better, or are any more gifted or inspired from heaven, than other persuasions—and may we all follow the injunction of St. Paul, "Prove all things and hold fast that which is good." R. C****

Middleboro', Feb. 23, 1827.

BIGOTRY.

Among all the catalogue of vices which cleave to those whose professions mark them for the society of the pious, there is none which more completely disqualifies them for the enjoyment of religious improvement, and pleasure, than the vituperous ebullitions of religious bigotry. It consists of an obstinate and perverse attachment to a certain party, or a certain set of principles, without the trouble of investigating their merits: Or a tenacious adherence to certain systems of doctrine and worship, blindly received by tradition, or without the trouble of weighing the reasons, either for or against the genuineness of their origin, or an investigation of the reasons which are capable of being employed for their defence or disproof. One of its prominent characteristics is that of an intolerant and exclusive behaviour towards those who cannot bow the knee in blind devotion to its unreasonable and unmeaning dogmas. It is a kind of stiff, unbending and rancorous prejudice, often combined and identified with a dark and deep-rooted malignity, closely bordering on the spirit of fell revenge. It sees no virtues in those who venture to oppose its darling creed, or its favorite forms. It can entertain no charity for those who exercise the independence of thinking, acting and speaking with fearless and frank sincerity. It has reared its own altar, and thunders the anathemas of vengeance against all who refuse to bow before its polluted image. It casts its haughty and contemptuous frown on all who dare to stem the tide of its unhallowed prejudice, or to struggle with the relentless current of fashionable theology. It sports with the hopes of the sincere, who refuse to pay homage to the Moloch of its creed, and enjoys a malicious pleasure in the scandal and abuse of all those who conscientiously refuse to bow to its iron sceptre, or to receive with blind credulity its indigestible and fabulous absurdities. It labours with untiring zeal for the aggrandizement of its party, and frequently descends to low, pitiful and contemptible means, and degrading and unprincipled falsehood to promote its envious purposes. It fixes its residence, principally, with those of a morose temper, and flourishes with the greatest luxuriance in a contracted disposition. Its envy fattens upon the miseries of others; its highest aim is to be skilled in the minor articles of theological speculation, and is the offspring of ignorance and the main-spring of the most wild and senseless fanaticism. It is not only the effect, but

the guardian of ignorance; since it labours to paralyze all the energies of reason, and exclude the spirit of free inquiry and honest investigation. In a word, it is the beastly monster of darkness, which only wants the power to desolate the earth, and deluge christendom with the blood of slaughtered victims! My soul, come not thou within her gates, nor venture to inhale her blasting and pestiferous atmosphere.

CHURCH BURNED.

We have noticed in one of the New-York papers, an account of a calamity of the same nature with that which the First Universalist Society in this town experienced, in May, 1825.

The New Brick Presbyterian Church, in Patterson, N. J. has recently been consumed by fire. The fire, it appears, by the account in the *Spectator*, originated in a building adjoining the Church, which, together with the Church, and several other buildings, was entirely consumed. May a laudable ambition and a generous zeal be made subservient to the erection of a new church in that place, and may the doctrine of pure, impartial and unadulterated grace, ere long impart additional pleasure to the duties of their earthly sanctuary.

☞ The early hour at which we are compelled to put our paper to press, in order to accommodate our numerous country friends, prevented our noticing the following distressing calamity in our last.

FIRE.—Early on Friday morning, the 23d ult. our citizens were alarmed by the cry of fire, which proved to be in the Printing-Office of the Journal, in the central buildings, on market square. The interior of the third and fourth, with the attic stories, were entirely consumed; the principal part of which was owned by Mr. John Miller, and occupied as a Job and Newspaper printing-office. Mr. Miller's loss we understand is about \$4000, \$3000 of which was insured. The building was owned by Mr. T. Howard, and was insured to the full amount. The building was occupied by several individuals, most of whom removed their effects without receiving any essential injury, excepting Messrs. E. C. & T. Wells, merchant tailors, who occupied a room in the third story, which, with its contents, was entirely consumed. Loss about \$200.

Another fire broke out at about 1 o'clock on Sunday morning last, in a building on North Main-street, occupied by Mr. George Hail, as a Grocery; the interior of which, together with that of the adjoining building, occupied by Mr. T. H. Temple, as a Shoe and Leather store, was nearly consumed. Mr. Temple's loss is about \$5000, all insured. Mr. Hail's loss will probably be small, of which we have heard no correct estimate made. Messrs. Hall & Mitchell, who occupied a room over Mr. Temple's store, as

a boot and shoe manufactory, had their entire stock consumed. The printing-office of the Telescope, being next adjoining to those on fire, was in imminent danger of being destroyed, but by the persevering and well directed exertions of our citizens, to whom too much credit cannot be given, the flames were arrested in an almost miraculous manner, and a great amount of property saved from the devouring element. Messrs. Cranston & Marshall had most of their printing materials moved, but without suffering any material injury.

FOR THE TELESCOPE AND MISCELLANY.

SONG OF THANKSGIVING.

For deliverance from imminent peril and danger.

Written by a member of the Friend's Society in Nantucket, Ms. 1755, and recently forwarded by another member of the same Society, for the columns of this paper.

Praise ye the Lord ; O celebrate his fame !
Praise ye the eternal God, who dwells above :
His power will for ever be the same ;
The same for ever his eternal love.

Long as that glittering lamp of heaven, the sun ;
Long as the moon or twilight stars appear ;
Long as they all their annual courses run,
Or mark the circle of the sliding year :

So long our gracious God will have the care,
To save his tender children from all harm ;
Wherever danger is he will be there,
And underneath his everlasting arm.

O Lord ! I pray my feeble muse inspire,
That while I touch upon a tender string,
I may be filled as with celestial fire,
And of thy great deliverance sing.

My soul is lost as in a wonderful maze,
While I contemplate that Omnipotence
That did the hills create and mountains raise,
And spread the stars over the wide expanse.

Almighty God, thou didst create the light,
That swiftly through the etherial region flies ;
The sun to rule by day, the moon by night,
With stars adorning all the spangled skies.

Thou mad'st the world and all that is therein,
Men, beasts and fishes of the briny way ;
Man still against thy holy law doth sin,
Whilst all the rest thy sacred voice obey.

Monsters that in the briny ocean dwell,
And winged troops that every way disperse ;
They all thy wonders speak, thy praises tell ;
O, thou great ruler of the universe !

Ye sailors speak, that plough the watery main,
Where raging seas and foaming billows roar :
Praise ye the Lord, and in a lofty strain,
Sing of his wonder-working love and power.

When we into thy vast profound were thrown,
Thou didst stretch forth thine everlasting arm ;
Then thy eternal love and power were shown,
Thou didst, O Lord, preserve us from all harm.

I twice into the dark abyss was cast,
Straining and struggling to retain my breath ;
Thy waves and billows over me have past,
Thou didst, O Lord, deliver me from death !

Expecting every moment still to die,
Me thought I never more should see the light ;
Well might the gates of vast eternity
Environed me in death's cold sleepless night.

Great was my anguish, earnest were my cries,
Above the power of human tongue to tell ;
Thou heard'st, O Lord, my groans and bitter sighs.
While I was labouring in the depths of hell.

Thou sav'dst me from the dangers of the sea,
That I might bless thy name for ever more ;
Thy love and power, the same will ever be,
Thy mercy is an inexhausted store.

O, may I in thy boundless power confide,
And in thy glorious love for ever trust ;
Whilst I in this inferior world reside,
Till earth returns to earth, and dust to dust.

And when I am unbound from earthly clay,
O may my soul then take her nimble flight ;
Unto the realms of everlasting day,
To dwell in endless pleasure and delight.

At God's right hand is undiminished joy,
In those blest tabernacles made above,
Glory and peace without the least alloy,
Uninterrupted, never dying love !

There angels and archangels still remain,
The saints in these superior regions dwell ;
They praise their God, and in a heavenly strain,
The wondrous works of great Jehovah tell.

And when I shall this earthly ball forsake,
And leave behind me frail mortality ;
Then may my soul her peaceful journey take,
Into the regions of eternity.

There may my blessed soul ascend above,
To dwell with that angelic, heavenly choir ;
And in eternal songs of praise and love,
To bless my God, my King for ever more.

LIFE OF MURRAY.

We observe by the Universalist Magazine that this work is out of press. Subscribers in this quarter, and others who may wish it, can probably be supplied next week, by calling at 110 1-2 Westminster-Street.

Married,

In Smithfield, on Monday evening last, by Rev. Dr. Edes, Mr. Alfred S. Buffington, to Miss Ann Maria Hauswell.

In Ashford, Con. on Tuesday, 27th ult. by Rev. Mr. Torrey, Patrick Carpenter, M. D. to Miss Esther Burnham, daughter of Capt. Roswell Burnham.

Died,

In Warren, on Monday last, Mrs. Rebecca Almy, wife of the late Jonathan Almy, Esq. of Newport, in the 71st year of her age.

SECOND EDITION.

JUST PUBLISHED, and ready for sale at the Bookstores in market street ; at the office of the Christian Telescope, and by Samuel W. Wheeler, Westminster Street, REV. MR. PICKERING'S DISCOURSE ON INTemperance ; Price \$5 per hundred, 75 cts. per doz. 8 cents single. The rapid sale of the First Edition has made it necessary to publish a second, at a price which will probably secure their sale for gratuitous distribution.

CHRISTIAN VISITANT, NO. 4, Just received, entitled Letter to a Friend, on the subject of Religious Revivals. Subscribers are requested to call for their copies. A few extra copies for sale.

PLAIN & FANCY PRINTING !

Cranston & Marshall,
NO. 3, NORTH-MAIN-ST.

Gratefully acknowledge past favors, and would respectfully inform the public, that they continue to execute in the neatest manner, and on the most reasonable terms, all kinds of

Letter-Press Printing.

They have large and handsome founts of BOOK TYPES, and by strict attention, feel assured they can give satisfaction.

They have also, a great variety of the most fashionable JOB TYPES, and will execute

JOB PRINTING

of any kind, at short notice, and in the best style.

Tickets, Show-bills, Shop-bills, Hand-bills, Cards, &c. &c. done in Fancy Colors, in the best manner.—All work done when promised.

OLIVE BRANCH.

The GOSPEL HERALD, published at New-York, will be continued in future, under the title, OLIVE BRANCH, and published by the New-York Universalist Book Society.

CONDITIONS.

The OLIVE BRANCH will be delivered to city subscribers at \$2 50 a year, payable in advance ; to country or mail subscribers, \$2 a year, payable on the receipt of the first number.

The paper will be printed on a full sheet, medium size, quarto.

It will be issued on Saturdays, and the first number appear early in May next.

It is put at a reduced price to country subscribers, in consequence of their being obliged to pay postage.

Those who will forward ten dollars, the price of five papers, shall receive a sixth, gratis ; and in the same proportion for a greater number.

No Subscription for a less term than one year, (which includes one whole volume) will be received. New-York, March, 1827.